1:Gabb N-5 (1873-1874) 1876
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622 301 [727] [422] to the reigning chief. The others were formerly also property of the chiefs, but are said to have been given as rewards of merit to the most successful leaders in the Tiribi war. The two belonging to the chief, as well as one belonging to the descendants of one of those warriors, all represent birds. The people call them eagles. The largest is between three and four inches across; the smaller of the chief's two, is double-headed. In connection with these "eagles" another royal emblem might 293 622 [532] be mentioned. It is a staff of hard black palm wood, over four feet long. The top is carved in the shape of an animal, not unlike a bear sitting on his haunches. But there are no bears in this country, and it must have been intended for some other animal. Below this figure, the stick is square, and is carved out into four pillars several inches long, with spaces between them. In the interior, between them, is a cavity in which a loose piece of the same wood can be shaken about. It was evidently left there in the carving, after the fashion of the Chinese. Below this, the stick is plain. I tried every means in my power to obtain this, but could not buy it.

525 Games of chance or of skill are equally unknown, and even when brought into contact with civilization, they do not seem to take kindly to gambling. In fact, they have so little to win or lose, and that little is so easily obtained, that the inducement does not exist.

262 [257] Their food is simple in material and there is but little variation in the manner of preparation. Of meats, besides chickens, they have beef and pork, which are however rarely used except at feasts. They know nothing of salting meat for future use and can only consume one of these animals when a large number is together. Besides the scarcity of beef is so great that probably no Indian possesses more than one or two animals at a time. [224] [251] Wild meat, like peccary, red monkey, (the other species are rarely eaten,) tapir, tiger, even otter, armadillo, and some other small animals are occasionally shot. In this case, all of the meat that is not eaten at once is dried as hard as a bone, and perfectly black, in the smoke of a slow fire. Larger species of birds like curassow are also treated in the same way. It is an interesting fact, universally attested, that the bones of this bird are absolutely poisonous to dogs, while the meat, though tough, is not unpalatable and is perfectly innoxious to man. After a meal it is the never-failing custom to gather all the bones carefully, and either burn them or place them out of reach of the dogs. I do not know whether the flesh would be equally dangerous, though I doubt if it was ever wasted on a dog. This property is said to be due to some fruit or seed they eat. Of vegetable food, plaintains are the staple. In times of scarcity, bananas take their place, besides being eaten raw when ripe. The Indians also occasionally eat a raw ripe plantain, although they are coarse 252 and the flavor is inferior. The methods of preparation are, roasted green, when they make a poor substitute for bread; roasted ripe, when they are eaten with chocolate, with the idea of sweetening it. They are also boiled green, with meat, with green corn, or even alone. Ripe plan-

535 cluding the town of Nicoya in the peninsula
[171] of that name in Costa Rica.

The other dances which are performed in public are danced only by the younger gener-
[177] ation. The steps are entirely borrowed from the Chiriquíans, who formerly and even still inhabit much of southern Costa Rica. The favorite dances are the *cumbia*, the *punto Chiricano*, and the waltz. All of these, with the single exception of the waltz, are danced individually and not by a couple holding one another close.

525 **Games and Gambling.** The *Boruca* are not a gambling people. They appear to have no interest in any sort of gambling. Dice are almost unheard of, and perhaps one pack of cards can be found in the whole village.

524 The boys have a game called *cuepas*. This
857 is played with round pieces of bee's wax shaped almost like the cap of a pop bottle. One of these are placed face down, and a boy throws a similar piece on top of it. If the result of the impact causes both pieces to be face up, the boy who threw the *cuepa* wins, and takes the other *cuepa* as well as his own. If the result is otherwise, he loses his *cuepa*. Boys carry a ball of wax in their pockets for the express purpose of making *cuepas*.

Tops, made of wood with a nail serving as the pointed end, are also seen. They are not very popular, however.

[p. 30-B]

[pp. 31 and 32 contain no text]